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This notice gives a very imperfect idea of the richness of the volume. No Old Testament scholar can safely neglect it.

HENRY PRESERVED SMITH

UNION THEOLOGICAL SEMINARY
NEW YORK, N.Y.

A COMMENTARY ON THE PSALMS

Those of us whose "helps" for the study of the Psalms included only Perowne, Franz Delitzsch, and Hupfeld congratulate younger scholars on the literature at their command. Within the last fifteen years we have received the commentaries of Baethgen, Duhm, and Briggs, the translations of Gunkel, Kautzsch, and Staerk, and a number of monographs on special topics. Now comes Professor Kittel with an extended commentary, including a new translation.¹ The series of which it is a part is apparently intended to present a somewhat conservative view of the Old Testament and to form a counterpart to Zahn's *Commentary on the New Testament*.

Professor Kittel is well known to biblical scholars in this country, and it will sufficiently characterize the present work to say that it displays the author's usual careful scholarship and cautious judgment. His plan is, after an introduction treating of the composition of the Psalter, to give a translation of each psalm with brief critical notes and to follow it with a somewhat extended exposition of the thought of the writer. The only question which the reviewer is inclined to raise is whether there is not too much matter. A good deal of what is here said ought to be obvious to the student; homiletical material has no place in a commentary; in a book of devotion there is no need of the critical remarks. However, the publisher probably knows his constituency, and it may be a little ungracious to complain that we have too much of a good thing.

The mediating position of the author is indicated in the preface, where he says that neither the late date assigned the Psalter by one scholar (evidently Duhm) nor the resolution of the pious emotions of the Psalmists into feelings of the community which characterizes another

¹ *Die Psalmen übersetzt und erklärt.* Von D. Rudolf Kittel, Professor der Theologie in Leipzig. Erste und zweite Auflage. Leipzig: A. Deichertsche Verlagsbuchhandlung, 1914. The book forms Band XIII of the *Kommentar zum Alten Testament*, herausgegeben von Professor D. Ernst Sellin. Pp. lx+522, royal 8vo. Unbound, M. 12; bound, M. 14.

(Baethgen) seems to him to advance the true understanding of the book. But that he is far from being a tenacious defender of tradition is evident from his whole treatise. Although he quotes with disapproval Wellhausen's dictum: "It is no longer a question how many psalms are pre-exilic, but the question is whether any are pre-exilic," yet he admits that the bulk of the book is postexilic. He does not think that Ps. 18 (long obstinately asserted by conservative scholars to be Davidic) is of early date, and he has no hesitation in dating some of the compositions in the Maccabean period. On the other hand he argues from Babylonian and Egyptian parallels that religious lyrics were used in the public worship in Israel from very early times. The possibility cannot be denied, but the scattered hints in the earlier literature do not warrant us in supposing either that the music to which David danced so excitedly was composed to express the calm and elevated sentiments of our Psalter, or that the songs at the sanctuaries which Amos denounced were such as the Jewish church canonized in this book.

Professor Kittel uses commendable freedom in his treatment of the text. Almost every psalm shows emendations based either on the ancient versions or on conjecture. If he shows less originality than Duhm—less boldness, some would say—this will hardly be imputed as a fault. In cases where the text is hopelessly corrupt he does not hesitate to confess the fact. The amount of emendation is considerably more than is given in his edition of the Hebrew Bible. Conjectural emendation is confessedly a matter of taste, and not all the corrections here made will command general approval. For example, the enigmatical *נִשְׁקוּ בְּרַגְלָיו* of Ps. 2:12 is made into *נִשְׁקוּ בְּרַגְלָיו* (the *גִּילּוֹ* being taken from vs. 11). But is there any other instance in the Old Testament where men kiss Yahweh's feet?

The author has no hesitation in dividing some of the Psalms between two writers, though rather curiously he does not think that Pss. 9 and 10 are one composition. He follows others in making Ps. 19 two separate lyrics, finds two in Ps. 27 and also in Ps. 127. As a matter of course he unites Pss. 42 and 43 in one. The Royal Psalm (20) he dates in the time of the Deuteronomic movement, that is, between Hezekiah and Josiah. The messianic reference of Ps. 72 is not admitted, and the poem is supposed to be a coronation ode of Josiah. In Ps. 2 "the messianic must be united with the historical exposition," which I understand to mean that the primary reference is to a king of Judah (Josiah probably), but with a secondary prophetic or typical meaning under the surface. The date of Ps. 110 is supposed to be the time when the priestly preroga-

tives of the king were contested by the hierarchy—say during the reign of Uzziah. How precarious such a hypothesis is I need hardly point out.

Particular topics of interest are discussed in *excursus* scattered through the book, one on alphabetic psalms, one on the frequent protestations of innocence, one on the eschatological psalms, which includes those generally classed as messianic, one on the opposition of parties, and others. An appendix contains an extended exposition of the doctrine of retribution in the Psalter, and prints *in extenso* Babylonian and Egyptian parallels.

In spite of its too great diffuseness the book is likely to be useful to students and pastors.

HENRY PRESERVED SMITH

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RECENT BOOKS ON JESUS

The latest works dealing with Jesus are either new editions of already well-known books or discussions of some special topic connected with his career and teaching. The third edition of Wernle's compact and excellent brochure on the sources of information for a study of the life of Jesus¹ is an unaltered reproduction of the previous edition. Heitmüller's *Jesus*² is an expansion of the same author's article "Jesus Christus" in the third volume of the encyclopaedia *Die Religion in Geschichte und Gegenwart*. The larger works of Schweitzer³ and Weinel are also well known, though the latter now appears for the first time in an English translation.⁴

As compared with the previous edition, Schweitzer's book contains two hundred and forty additional pages. The first sixteen chapters of the earlier work are reproduced without any important alterations. Chap. xvii, treating "Aramäisches, Rabbinisches, Buddhistisches," has received extensive additions. Chap. xviii has been slightly expanded by references to M. Friedländer and to psychiatric studies regarding Jesus.

¹ *Die Quellen des Lebens Jesu*. Von Paul Wernle. 3. Aufl. Tübingen: Mohr, 1913. 76 pages. M. 0.80.

² *Jesus*. Von W. Heitmüller. Tübingen: Mohr, 1913. vii+184 pages. M. 2.

³ *Geschichte der Leben-Jesu-Forschung*. Von Albert Schweitzer. Zweite, neu bearbeitete und vermehrte Auflage des Werkes "Von Reimarus zu Wrede." Tübingen: Mohr, 1913. xii+659 pages. M. 13.60.

⁴ *Jesus in the Nineteenth Century and After*. By Heinrich Weinel and Alban G. Widgery. Edinburgh: T. & T. Clark, 1914. x+458 pages.